

A
SERMON VPON
PART OF THE SE-
cond chapter of the firste-
pistle of S. Iohn :

Preached by THOMAS INGMETHORP.

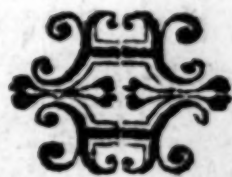
The summe whereof is briefly compri-
sed in this Hexameter:

Omne tulit punctum qui wæſiv miſcuit artie

He beares the bell awaie,
that liues, as he doth ſaie.

Iohn. 13. 17.

*If yee knowe theſe thinges, bleſſed are ye,
if yee doe them.*



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verſitie. 1598.

SEYMOUR VERNON

TO THE

REVEREND

THE

CHURCH

OF

THE

UNITED

METHODIST

CHURCH

OF

THE

STATE

OF

NEW

YORK

AND

THE

ADJUTANT

GENERAL



TO THE WORSHIP-
FVL, MASTER THOMAS FLIT,
one of the head-magistrates of the
Citie of Worcester T. I. wisheth
increase of all thinges ap-
pertaining both to this
life and to the life
to come.



IR, being impor-
tuned by diuerse,
for the publishing
of this Sermon,
which(as they pro-
tested)not without
some fruite they
had hearde mee
preach : I haue condescended at length
vnto their desire. The rather, for that by
dedicating the same vnto your worship,
I might be occasioned (as I thought,)to
giue-forth some testimony of my good-

will and thankfulness towardes you , to
whom I am so deeply beholding, & so
many waies indebted. If there were no
other thing but this, that at the Fonte
you vouch-safed to vndertake for me, I
should over-shoote my selfe far, if I did
not thinke very dutifully of you; but see-
ing that ever since , you have enameld,
as it were, & embroidered that graund-
benefite with infinite other kindneses,
from time to time, as occasion was mi-
nistred: Surely, if I should not lay holde
of every opportunity, whereby I might
reflect any tokē of an affectionate minde
I were highly to blame; yea my own cō-
science would appeach and vpbraide me
of foule ingratitude . Such therefore as
it is: I do here offer & present vnto you.
desiring you to esteeme of it, not accor-
ding to the simple workemāship which
hath beene mine : but according to the
worth & value of the stuffe, which hath
bin all, I dare assure you , digged-out of
the most precious mine of Gods word.
My trust is, the goodnes of the one , will
be

bee alwaies able to counter-peise the
rudenes of the other. God bleffe you, &
preferue you: that you may long liue, to
be a principall stay & ornament, to that
worthy Citie, my natiue nest. Where
how sore you will be missed, whensoever
it shall please the Lord to translate you
from it vnto himselfe, wee may take a
scantling (no disparagement to any) by
the exceeding greate steede you long
haue and daily doe stand it in. And thus
recommending this homely present vn-
to your good acceptation, and you and
yours to the most gracious tuition and
patronage of the Almighty, I take my
leauē. From Stainton in the streete, in
the Bishopricke of Durrham the 1. of
March. 1597.

Your VVorships in the Lord,

THOMAS INGMETHORP.

TO THE READER

THESE are the first of a series of
volumes which will be published
by the American Book Company
of New York. The first volume
contains a complete history of
the United States from the
discovery of the continent to
the present time.

THE second volume contains a
complete history of the
Republic of France from the
discovery of the continent to
the present time.

THE third volume contains a
complete history of the
Kingdom of England from the
discovery of the continent to
the present time.

THE fourth volume contains a
complete history of the
Empire of Russia from the
discovery of the continent to
the present time.

THE fifth volume contains a
complete history of the
Kingdom of Spain from the
discovery of the continent to
the present time.

TO THE READER.



Ere hast thou (gentle Reader) this simple Sermon of mine, made at the first for the hearing of few, but now by request set-forth to the

common view. For my part, truly I never meant it: but when frindes be set-on a thing, they are importunate, and wil not be saide nay. Indecde it would better fitte my note-booke, then the presse: yet if it shall please thee to giue it the reading, I doubt neither of thy profiting by it, nor of thy well accepting of it. It is no seditious pamphlet to raise mutinie, nor amorous toye to nourish wantonnesse; which the more thou perusest, the more thou abusest thy time, and the more they affect, the more they infect thee: but a sounde and serious discourse of holy Scripture; wherein is sounded as with a shrill trumpet a retraite from sinne, and men put in

Novi quàm sit mihi curata supellex.

TO THE READER.
minde, to ioyne vertue and truth, know-
ledge and practice, repentāce and faith, a
Godly life and a good beleefe together: up-
pon which two pointes, as vppon two
poles, the whole skie of Christianitye is
turned. God giue thee grace to followe
the whole some counsell therein delivered,
to his glory and thy comfort, through Ie-
sus Christ.

T. I.



It is written in the second chapter of the first
epistle of S. Iohn the third, fourth,
fift and sixt verses.

3. Hereby we are sure that we knowe him, if we
keepe his commandements.
4. He that saith I knowe him, and keepeth not his
commandements, is a lyer, and the truth is
not in him.
5. But he that keepeth his worde, in him is the
loue of God perfect indeede: hereby wee knowe
that wee are in him.
6. He that saith he remaineth in him, ought e-
uen so to walke, as he hath walked.



His portiō of Scripture (wel-
beloued in the Lorde) consi-
steth of two partes: of a pro-
position and a confirmation.
The proposition in effect im-
porteth thus much, that the

knowledge and faith of Christ, if it bee of the
right stampe indeede, is never solitary, but al-
waies accompanied with the keeping of Gods
cōmādements, whereby, as a tree by the fruite
it is discerned: being contened in these words:
Hereby wee are sure that wee knowe him,
if wee keepe his commaundementes. He
that saith, I knowe him, and keepeth not

A

his

his commandements, is a lier, and the truth is not in him. The confirmation standeth vpon two reasons: the one drawne from the effectes, wher it is said, But he that keepeth his word, in him is the loue of God perfect indeede: Hereby we knowe that we are in him; The other derived from the example of Christ in the clause following: He that saith he remaineth in him, ought even so to walke as hee hath walked. The scope and drift of all, is to beate downe the vanitie of those men, which professing the name of Christ, liued not with standing vchristianly, to the manifest slander and derogation of the same. Wherein as in a glasse or mirrour, by waie of reflection, we may behold the spots of our owne deformity: whose cōversation being compared with our profession, is for the most part no more consonant therunto, then the harsh iars of discord, to the sweet harmony of musique, as if they had made a wager, which should varie most either from other. Touching the uniting of which diuision, motion hath bin made, so often, so earnestly, both heere and elsewhere, that it may seeme, but a needeles or booteles office, to sollicite the same againe. Howbeit, as the Physicion never ceaseth to minister, till his sicke patient be wholly recovered: even so it behoveth vs the Lordes Physitions, daily to applie the most wholesome medicine of

of Gods word, till the maladie of sin, wherewith mens soules are sore diseased, be thoroughly healed and recured. But befoze I come to the particular points, let vs praie &c.

3. *Hereby we are sure that we knowe him, if wee keepe his commandements.*

4. *He that saith, I knowe him, and keepeth not his commandements, is a lier, and the trueth is not in him.*

This is the proposition (as I saide) & is contri-
bed (if ye marke) of an excellent Antithesis. A
figure of speech, very familiar with S. John,
both in his Gospel and Epistles, not so much
for perspicuitie, as vehemencie sake. Hereby
we are sure that we know him, that is, by this
argument, wee may certainly perswade our
selues, that we haue the true knowledg & faith
of Christ, if we keepe his commandements.
For the Apostle speaketh not heere of a bare
historical knowledge, which the Diabls them-
selues haue, and are never the neerer: but of
that saving knowledge, whereby we are iusti-
fied, as the Prophet Esay witnesseth. But this
he amplifieth, by setting against it, another
proposition of the contrarie: Hee that saith I
knowe him, and keepeth not his comman-
dements, is a lier, & the trueth is not in him:
as if hee had said, the keeping of Gods coman-
dements is an euident token of the true know-

Iam. 2. 19.

Esa. 53. 11.

1. Ioh. 2. 2.

vers. 1.

ledge and faith of Christ, to boast therefore of the one, without having apparent testimony of the other, is but a Chasconicall brag, a lowde lie voide of trueth. Which accordeth with the p̄misses on this maner, whereas I saide before, that Christ was given vs of God the father, to be the reconciliation for the sins of the whole world, and that we must vse him for our mediatur and advocate with the father, let no man gather therevpon, that it is sufficient to be called a Christian, to learne the stozies of the Bible by rote, neither yet to bee partaker of the holy Sacraments instituted by Christ. For besides all this there is an other matter of far greater moment and importance required at our handes, namely, a lively knowledge of Iesus Christ, which is a worke & influence of the holy Ghost. It grasset vs wholly into Christ: raviseth vs with admiration & loue of him, so as we hunger and thirst after nothing more, then to testifie the same to the worlde, by our obedience towards him in keeping his commandements. This carefulnesse to walke in the waie of Gods commandem̄ts, who so feeleth effectually wrought in him, may well ascertain his conscience, to the vnspeakable ioy and iubily of his soule, that he is indued with the true knowledge and faith of Christ indeede. But otherwise, if he find no inclinatio,

no disposition at all, but rather a backwardnes and repugnancie in himselfe that waie, let him leaue glozping in any such vaine paradise: for he doth but lie, & plaie the Hypocrite. And this, as neere as I can vtter, is the true purport and meaning of the Apostles wordes. Wherein are wrapped many very good points of doctrine worth the unfolding, as well for comfort as instruction.

And first it is not lightly to be passed over, that S. Iohn saith not barely, we think, or we suppose, but *μετ᾽ ὀκνησιν*, by this wee are sure, that wee knowe him. A cleare evidence, and strōg pzoofe, that we may haue certain knowledge of our saluation. For saluation being apprehended by faith, as the whole tenor of scripture every where defineth, in that the Apostle heere plainly confesseth, wee may bee sure of our faith, nay setteth downe an infallible note of the certaintie thereof, it cannot be, the faithfull should be vncertaine or doubtfull of their saluation. This doth flatly repeale that dangerous and wicked Canon of the counsaile of Trent, whereby men are taught alwaies to *Self. 6. c. 9.* stagger, and stand in doubt of their saluation, as being impossible for any in this life, to know of a surety that he in particular shall be saved, without by some special pziuiledge frō God, he be made pziuie therevnto. A faithles doctrine

of faith, and quite repugnant to the worde of
 God. Howbeit they want not coulours to cast
 vpon it, to bleare the eyes of the simple with-
 all. As though that maimmering or doubtful-
 nes forsooth, which they dreame of, serued as
 a Sober aigne remedie & preserbatiue against
 security & presumption; wheras in very truth,
 it is the next dooze to desperation, as a number
 of their followers by lamentable experience
 haue prooved to be true. So that shunning an
 imagined Scylla, what doe they but fall into
 an essential Charybdis? Indeede S. Paul ex-
 horteth vs to worke forth our saluation with
 feare and trembling, but he is so far from wi-
 shing the faithfull to mistrust their saluation,
 that, that notwithstanding, he encourageth the
 every where, to stand fast in faith: to drawe
 neare vnto God *ἐν ἀνδοχῇ καὶ μετῴκῃ* in full assu-
 rance of faith: being certified that they are the
 childre of God, by the spirit of God, which was
 given them as an earnest for that purpose, to
 seale, ratifie, and confirme vnto their conscien-
 ces the vndoubted hope of their saluation. In
 consideration of which assurace, in the Epistle
 to the Hebrewes, he tearmeth this hope, which
 springeth from faith, and is grounded on the
 stability & truth of Gods promises, which are
 all, yea and Amen in Christ Iesus, the firme &
 steddy Ancre of the soule. For that, as the ancre
 being

Scyl. a mō-
 ster, Cha-
 rybdis a
 goulfe of
 the sea.
 Phil. 2. 12.

Heb. 10.
 22.

Eph. 1. 13.
 14.

2. Cor. 1.
 20.

Heb. 6. 19.

7

being fastned in the bottome of the sea, staieth
the shippe there in one sure and certaine place,
notwithstanding all tempestes and waues da-
shing against it: so hope entring into the hea-
ben of heavens, where Christ sitteth at the
right hand of the father, holdeth fast our soules
there with him, notwithstanding all waues &
tempestes of liane, Sathan, death, Hell & con-
demnation do beate daily and continually a-
gainst the. And this also the very word (faith)
in sundry languages seemeth to import. For
therefore is it called in Hebrew **אֱמוּנָה** of
the roote **אָמַן** which signifieth to be sure:
in Greeke **πίστις** and **πίπτειν** of beinge
perswaded, the originall wherof, as Gramari-
ans haue well obserued, is **ἵστημι** to stand: in
latine *stare* of being doone or fulfilled: as
well no doubt to insinuate the peremptory reso-
lution of the beleever, as the assured accom-
plishment of what is beleebed. In like manner S.
Peter speaking of the Devill, by whome the
holde of our salvation standeth in most danger
of vndermining: after he had described his gre-
die cruelty, and cruel greedinesse to deuoure vs
he addeth: **Whō resist stedfast in faith.** But **1.Pet. 5. 9.**
how, I praye you, is it possible, they should re-
sist him stedfast in faith, which are ever instru-
cted to waver, and be in suspence of their sal-
uation, floating betweene hope and dispaire,

like a shippe in a stozme without helme oz cō-
 passe betwixt the billowes & surges of the sea?
 but no marvaile, though the Papistes do thus
 lesson their schollers alwaies to doubt of their
 salvation, the ground, the matter and forme as
 it were, of whose doctrine, is their owne lucre
 and gaine. If oz once let this truth be admitted
 off, that Christians be by the worde and spirite
 of Christ assured of their salvation by him: then
 may they streight, pooze men, bid adue, & singe
 a perpetuall *requiē* for the soule of their priest-
 hood, their pardōs, their trentals, their dirgies
 their chauntries, their censūg, their singing,
 their ringing, their masses and pzaiers for the
 dead, with whatsoever mercenary trumperie
 els of like stampe. If oz bar them of their profit
 (the onely butte, the onely white they aime at)
 and all these, I warrant you, will quickly lie in
 the dust (if that common pzoverb be not wzoḡly
 fathered on them: no pennie no *pater noster*.) A-
 gaine in that they looke to bee saved by their
 owne woꝝkes, which (alas) they cannot but see
 in their guiltie cōsciēces (howsoever they hood-
 winke & blindfold their eys against y light of y
 truth) to be spotted & vnperfect, & such as ar not
 able to abide y touch of Gods iustice: how cā
 they stān resolute mē, but needs must remaine
 scrupulous and suspicious of salvation, as not
 knowing, whether they haue desarttes enough

to serue their turne or no: Thus doth the spirit
 of giddines, wherewith the malignant Church
 is intoricate and governed, bewraie it selfe eue
 by his owne doctrine.

Like the
 Rat: prodig
 seipse Sermon

Secondly commeth to be marked the cer-
 taine marke, wherby to discern the true Chri-
 stian, from the counterfeit & Hypocrite. True
 it is that faith maketh a Christiā: howbeit, be-
 cause it doth many times lie hid, and we cānot
 readily iudge of other mens mindes, wherein
 faith hath her seat and mansion: therefore the
 Apostle sheweth, how the faithfull may be de-
 scried by an outward marke: & that is the kee-
 ping of Gods commandements. Whereby is
 meant, not that perfect and continuall abiding
 in all thinges commended and commanded in
 the lawe, to which condition, doe this and liue
 is annexed, (a burthen to heaue for any worldly
 wight to beare so long as we are indironed on
 ebery side with the infirmities of the flesh:) but
 only that careful studie & indebour, wherewith
 the faithfull soule is inflamed and set on fire
 towarde the commandements of God to ful-
 fill them in some good measure, as God shall
 enable him, whereunto neuertheles, by reason
 of the corruptiō of our nature, much imperfec-
 tion will cleaue, will he, will hee, when hee hath
 done the best he cā. Neither did S. Iohn faine
 this marke of his owne head, but learned it of
 his

Levit. 18.
 5.
 Gal. 3. 12.

- Joh. 14. 23.** his master Christ. For he saith: hee that hath my wordes, and keepeth them, is he that loveth me: And againe as it were doubling his blome; he that loveth me not, keepeth not my word: & in another where: ye are my friends if ye doe whatsoever I comānd you. So whē
- verf. 24.**
- 15. 18.**
- Mar. 17. 5.** God the father had made solemne proclamatiō from heaven: this is my beloved sonne in whome I am well pleased: to admonish vs of our dutie withall, hee adioyneth: heare him: signifying thereby, not the hearing of those thinges, which Christ should giue in charge in his word with our outward eares only, but the expressing & practising of the same in our liues and conversation: for they onely are pronounced blessed of him, which heare the worde of God and keepe it. As therefore that son doth degenerate & is not worthy to beare the name of his father, which studieth not by all meanes possible to obey & please his father: even so no more is he to be esteemed a true Christian, and child of God, which endeoureth not, as much as in him lieth, to approue himselfe to God y father, by keeping of Christs commandemēts, wherein only he delighteth. But aboue all, this one thing I would haue escecially noted, as it were w a hand in the margēt: that S. John reckoneth for true & faithful Christiāns, only such, as obserue & keepe the commaundements of

of Christ. This toucheth to the quicke al those
 that imagine Christianity to be placed in the
 observing of humane traditiōs: nay stilly cōtēd
 with tooth & naile not some peeces, but the very
 perfectiō, & as it were quintessence therof to cō-
 sist therin. As for example; the Frānciscā Friar
 must no remedy be reputed holier thē the rest,
 because he followes the rule of S. Francis.
 The Dominican, he preferreth himselfe be-
 fore the Franciscan, and all other Christians:
 for that he professeth the rule of S. Domi-
 nique: & so of the rest of those irregular orders.
 But it is the rule of Christ, that maketh a
 Christian: and therefore we must either hold
 our selues satisfied with it; or els shewe that
 S. S. Francis, Dominicke and other such
 like patrons of theirs, haue found out somewhat
 that is moze holy & perfect, thē that which was
 delivered and establisshed by Christ: which once
 to thinke or speake were horrible blasphemie.
 Verely as no mā will take him to be a right
 English-mā bozne, who refuseth to liue after
 the lawes, statutes & cōstitutiōs of Englād: so
 is not he to be deemed a true Christian, who to
 choose em brace the bests of men before the
 cōmādemēts of Christ. Our savior himselfe is
 plaine & perētory in this behalfe: in vain do mē
 worship me, teaching doctrins that ar but the
 traditiōs of mē: & eury plāt which my heve-
 ly father

Mat. 15. 9

ver. 13.

1. Cor. 1.

12.

3.3.

Miles gloriosus.

hath not planted, shal be rooted vp. S. Paul sharply rebuketh those which said I hold of Paul, I of Apollos, I of Cephas: and condemneth the Corinthians as carnall: for that by those names they were severed & sundred as it were into so many sortes & sects of professions. But we (alas) at this daie are growne to such madnes, that we magnifie & extoll the for holynes: we applaud & admire, yea and adore the, as the onely perfect men of the world, who disdainng and despising the name of Christians, made vnto vs expresse lawfull and honourable by the worde of God, doe call themselves Franciscans, Dominicans, Bernardines, Benedictines, Augustines and I cannot tell what, rather then Christians. But howsoever they vaunt themselves of their perfection, like the glorious souldier in the comedye of his imaginarie valour, and swell like Clops toade, till they burst againe with the proude titles of Angelical, Seraphicall, and Cherubinicall: yet by the verdict of S. Iohn, or rather of the holy Ghost, in despight of all Monkish Friers and Frierly Monkes, they onely are indeede, and are to be accounted true Christians, which applie themselves wholly to the obseruing & keeping of Christs commandements.

But some man may aske what those commandements which importe vs so greatly to be kept, are?

are? for if he harken to the prelates of the Romish Church and popish religion, they will tell him, they are none other, but the same which they both practise themselves, & prescribe vnto others to be done. But to be resolved aright of this doubt, he must in no wise be carried away with ours or theirs, yea or nay: but holde himselfe sure to the word of Christ, sounding in the scriptures. For Christ Iesus, as S. Paul beareth record, being yester day, and to day, and the same for ever: it is a cleare case, that all such thinges, as Christ hath appointed heretofore to be kept, doe & shall remaine in full force, even to the worlds end. And seeing he is the wisdom of God the father: and the father gaue the spirite vnto him not by measure, but in such abundance, as we all partake grace of his fulnesse: can the perfection of Christs commandments be doubted-off, but the perfection of God himselfe, & of the holy ghost, must needs bee called into question therewithall? furthermore in that God, in the old Testament, gaue such a law, as might neither be added-to, nor taken-from, without attaint of high treason against the Highest, as the holy Ghost in sundry places affirmeth: is it likely, I appeale and report me to your own consciences, that our estate vnder the Gospell, in the time of reformation, should be in worse case then theirs, & so vncertaine

Heb. 13.8.

1. Cor. 12.4.

Ioh. 3.34.

Deut. 4.2.

caine that it should neede ebery day, new additions to be supplied, new peeces of traditions to be patched, to be cobled & clowted ther vnto. Besides it is apparent, that Christ gaue not so much liberty, no not to his Apostles, to obtrude and thrust vpo the Church, whatsoeuer seemed good vnto them: but he restrained their commission with this limitation: goe gather me
 Math. 28. 19. disciples out of all nations, teaching them
 20. to obserue whatsoeuer I cōmand you. Where
 Gal. 1. 8. vpon S. Paul grew so precise, that he doubted not, to denounce *anathema* against him whomsoeuer, though in degree of an Angell, that should presume, to announce any other Gospel, then what himselfe, & his fellow Apostles had preached and published befoze. But it shall be needefull, I speake something of these cōmandements, which be they. For though they be almost infinite, being severallpe consydered in themselves: yet for plainnesse and shortenesse sake, they may be all raunged, and as it were marshalled into three generall rankes.

The first cōprehendeth all such, as concerne our faith. Amongst which, that leades the ring, whereby wee are bounde, to beleue in God alone, according as is put downe for most in the Decalogge, or ten cōmandemēts: For cursed be the man that trusteth in man,
 and

And maketh flesh his arme. Next this mar-
 cheth that which pointeth-out Christ: in affi-
 ance of whose merites and intercession, wee
 may boldly repose our trust and confidence
 in G D D. For except a man bringe Christ
 with him, to bee his spoakes-man, in vaine
 is hee sent vnto G D D, to treat for mercye:
 whilst the testimonye of his owne conscience
 will accuse and convict him, to be both a sin-
 ner, & the child of wrath. And that we must be-
 leene in Christ, he himself doth vs to wit, wher
 he saith: this is the wil of God that let me, that
 euer one which seeth the son & beleueth in
 him should haue life everlasting. Also where
 he inviteth those that be weary & loaden to
 come vnto him to be disburdened & refreshed: &
 the thirsty, to repaire vnto him, & drinke. But
 because faith is no vaine opinion, conceived by
 the perswasion of man, but a solid & sounde
 apprehension of the things, which are exhibited
 in Christ: it shall not be amisse, if wee consider
 a little, what the scripture doth report as con-
 cerning Christ. For vnlesse we doe acknow-
 ledge him, to be such a one, as hee is there pur-
 trayed and depainted to be, wee can neuer ful-
 fill the commandementes of faith, but shall
 runne headlonge, against the perillous rockes
 of mis-beleeve, to the everlastinge hazard and
 shipwrack

Ioh. 7. 40.

Math. II.
28.

Ioh. 7. 37.

shipwrecke of our soules. For to forge any thing
of Christ that he is not, is as horrible, as to saie
there is no Christ.

Whatsoever therefore is registred in scrip-
ture of Christ, either it toucheth his person or
his office.

The person of Christ is one: & therefore in no
wise to be devided. Wherein are ioined two di-
stinct natures: the one of the selfe-same eterni-
ty, maiestie & substance with God the Father;
the other in the time prefixed, taken of the Vir-
gin Marie. Both these I say, be coiyned in one
person, but not confounded. For the Deity re-
maineth whole, & is not stained with any spot
of humane infirmity: neither is the humanitie
swallowed-up with the glory of the diuine ma-
iesty. But as he is perfect God: so is he like-
wise perfect man, consisting of a true humane
body & reasonable soule. This may be aboued
by many manifest testimonies of holy writte.
For the olde Prophets in regarde of the diuine
nature of Christ, call him wonderfull, the e-
verlasting Father, coequall with God, eter-
nal, yea and which more is, the Lord and God
himselfe: but having respect to his manhoode,
they name him a branch, a grasse of the roote
of Iesse, David, the sonne of David, the last
and least amongst men. In the gospel likewise,
there is expresse mention made of the Godhead

Esai. 7. 6.

Zach. 13. 9.

Ier. 23. 6.

Esai. 11. 1.

53. 2.

Ioh. 1. 1.

of

of Christ; in the beginning was the worde,
and the worde was with God, and that word Vers. 14

was God: but the same Evangelist in the
same place intimating his humane nature 10. 30.

saith further; and that worde was made
flesh: not by making exchange of his di-

vinity, but by taking our humanite into
him: For by way of exposition hee addeth;

and dwelt amonge vs. So **C H R I S T**
himselſe, speaking in the person of the sonne 8. 52.

of **G O D**, sayeth; I and the father are one: 14. 28.

and before Abraham was, I am: but, in the
person of man hee sayeth; the Father is grea-

ter then I. Much might heere bee alleadged
for further prooffe of this point, if neede re-

quired. But let it suffice vs, that it is a spe-
ciall commaundement of **C H R I S T**,

necessary to bee beleued of every true Christi-
an man, that Iesus Christ, in one person, is

very **G O D**, and very man: * both those na-
tures being in such sorte vnited and knit togi-

ther, that the properties of either, doe abide
sound, though by reaso of y Hypostaticall con-

iunction and union betwixte them, it commeth
oft to passe, that that is attributed vnto whole

Christ, which properly belongeth but to one
of the natures only. Which caution, if we giue

not good heede vnto, in reading holy scripture,
we may soone run contrarie, ere we be aware,

*This fi-
gure of
speech, is
called of
some, *ἀνθρῶπι-
νος*: of Da-
mascene,
ἀνθρῶπιος: but
commonly,
*communicatio
idionatum*: a co-
munica-
ting or mu-
tuall enter-
course of
properties:
whēas that
is vouched
of one,
which is
proper to
another.*

with Arius, Ebion, Marcion, Valentinus, Nestorius and others, who, through oversight in that point, intangled themselves with many grosse heresies, to the great annoyance of the Church, and their owne utter destruction. The informatiō of this doctrine is very behoofeful, for the corroborating and strengthening of our weake faith. For so much as otherwise, Christ could not haue atchieued that wōderful exploit of our redemption, had he not bin, both God & man. Man; to make satisfaction for man, that had offended: God; to ouercome death, the due stipend of sin, whom no meere man, of him selfe, was able to surpasse.

The office of Christ, is implied in his names. For if that saying of the Poet be found daily verified in a number: *conueniunt satis nomina saepe suis*: mens names oft proue suitable & correspondēt to their fortune and destinie: the same ought especially to take place, in the son of God, so long longed & looked-for. The name (Jesus) is an Hebrew word, and expresseth his office, in a more general signification, for it significeth as much, as a Saviour, according to the true etymologie thereof, giuen by the Angell. Christ, is a Greeke word, and doth more specially notifie his maner of sauing vs. For whom the Grecians terme Christ, the Hebrewes call Messiah, and is as much in Latine, as *unelm*, in

Eng.

יושי

Mat. I. 21.

קריסט.

משיח

English, annointed. Now of old, by the ordnāce
 and appointment of God, Kings and Priestes 1. King. 1. 39.
 were wont to be annointed, whom to haue bin Exod. 30.
 types and shadowes of Christ, then to come, cā- 30.
 not be gaineſayed: and ſo anſwerably vnto that
 figure, was our ſauour called Chriſt, that is,
 annointed. Not that he was annointed with
 materiall oile, but as it is in the Pſalme, with Pſal. 45. 7.
 the oile of gladnes: that is, with the giſtes and
 graces of Gods holy ſpirit, aboue all other his
 brethren, the ſonnes of men: being conſecrate
 thereby, to take vpon him the office, both of the
 chiefe and eternal prieſt-hood, and prince-hood
 of Gods people. In witnes and token whereof,
 Iohn Baptiſt ſaw the holy Ghoſt, in a viſible Math. 3. 16.
 forme deſcending and lighting on him. In
 beleeuing then, and profeſſing the ſon of God,
 to be Chriſt, we acknowledge and confeſſe him,
 to be both king and prieſt of Gods people, that
 is to ſay, of the whole Church. And therefore ex-
 cept wee will make of him an image without
 life, we muſt agniſe in him accordingly the du-
 ties, as well of the one, as of the other. The
 prieſts office in time paſt, was to teach the peo-
 ple, and to inſtruct them in the lawe of God,
 as alſo to pray, and offer ſacrifice for the. Theſe
 things, are alſo fully performed by Chriſt in eue-
 ry part, for hee did not only teach the people,
 when he was conuerſant vpon earth; but ſtill

doth to this day, whilst hee rebealeth and ma-
 keth his wil known to the Church by his mini-
 sters, and by his spirite quickeneth the same in
 the heartes of men. May Christ is to bee hol-
 den, for the only and singular doctour and
 1. Cor. 1. 7. Schoole-master of the Church. For ministers
 doe but execute the externall function onely,
 which though it be done, neuer so exquisitely,
 neuer so in printe, as they say: yet if Gods
 spirite, doe not inwardely concurre therewith-
 all, it availeth no more, then if a candle bee
 set before a blinde man, though neuer so
 bright, or a tale tolde to a deafe man, though
 neuer so lowde and shrill. As Saint Austine
 In epist. Jo- saiech very well: thinke not that one man
 can teach. 3. learneth any thing of another: wee may
 warne by the sounde of our voyce, but if hee,
 who teacheth the hearte, bee not within, vaine
 is the noise made without. Neither did hee
 onlie pray for his, whilst hee liued in the flesh,
 but euen now appeareth before the face of the
 Father, to play the advocate and intercessour
 for vs: hauing offered a sacrifice, not such a
 one, as was accustomed in the old law, but euē
 himselfe, his owne body and bloode, which be-
 ing slaughtered on the altar of the crosse, hath
 not only taken away the guilte of sinner, and pe-
 naltie due vnto the same, but also purchased
 the fauour of his Father towards vs. How-
 beit

best the manner of **C H R I S T**s priest-
 hoode, and theirs in the olde Testamente, is
 somewhat different. For the Leviticall priests,
 being but mortall men, subiect to death, they
 needed newe successours, to bee substituted
 in their roomes, euer as they deceased: but
C H R I S T, in that hee is immortall, and
 death hath nowe no more stroake over him, hee
 wanteth no successour, as no Vicar neither, as
 who is both able and willing enough of him-
 selfe, to discharge that function, which was
 assigned and allotted vnto him of the Father:
 For vnto him it was saide: thou art a priest **Psal. 110. 4.**
 for euer, after the order of Melchisedec. **Q. Heb. 7. 17.**
 gaine in that the bloode of Oxen and Goates, **10. 4.**
 was not of value sufficient, to ransom the sins
 of the whole world: & al those swarmes of sacri-
 fices, vsed in ancient time, were nothing but fi-
 gures of that graund-sacrifice, to be offered on
 y^e crosse; they were oft to be renewed: But Christ **9. 25.**
 once offered, entred not into y^e holy places made
 with hāds, but into very heauē, there to appear
 in the sight of God for vs: not y^e he should offer
 himselfe often, but by y^e one oblation once offe-
 red, hath obtained for our sins, plenary deliue-
 rance, full and compleate redemption. Who so
 then wil keepe the commandements of Christ,
 appertaining vnto faith, he must constantly be-
 lieue, that Iesus Christ, is y^e only true, chiefe &

eueralſting prieſt of Gods Church: who onlie hath the wordes of eternall life: who only maketh interceſſion for vs to the father: who by the only ſacrifice of his body & blood, once offered, & neuer to be reiterated or repeated again, hath purged the ſins of the whole world. Now a word or two of his kingdome.

The duty of a king ſtandeth chiefly, in preſeruing the people committed to his charge, in ſafety & publique peace. For better perſormance whereof, hee muſt make good Lawes, & cauſe them to be put in execution: he muſt be vigilanc and watchfull for their well-fare: cheriſh the good: chaſtiſe malefactours: miniſter true iuſtice: ſee euerie man haue his owne: ſea and if neede bee, ſhield and defende his ſubiectes by force of Armes againſt all vnjuſt violence and tyrannicall vſurpation. But in Chriſt not one of all thoſe qualities, is wanting, if wee conſider what the Scripture giueth-out of him. For he fought the good and tranquillitie of his people ſo earneſtly, that hee thoughte not his owne precious heartebloode too deare, to ſpende it, for the furtheraunce and procuremente thereof. Wee made lawes not onelie auaileable for this life, but for the life to come: the ſame hee vpholdeth againſt all aduerſarie power, heaping benefites and bliſſinges vpon ſuch as obey.

but

but plagues and punishments vpon transgressours diuerse and sundry waies. Neither lacketh hee weapons, where with to establish his owne kingdome, and to subdue his enemies. Heretofore hee discomfited Sathan, the captaine general of al impiety and wickednes: puld-out the sting of sinne, that it can no moze mortallie wounde vs: vanquished the graue: daunted the power of death: queld and crused in pieces the gates of hell. And still hee encounters daily by his woorde, against Anti-Christ and all his imps and adherentes, the tyrantes and wicked ones of this worlde: them hee killeth with the breath of his mouth; yea and many times bringeth most horrible iudgements vpon them: whilst stripping them naked out of all their authority, pompe, riches, honoures and possessions; hee cloatheth them with miserie, contempt and shame: whilst scattering their counsellles; defeating their purposes; frustrating and disappointing all their plottes and practises; hee tangleth them in the snares they had layed to entrappe others with all: and like an arrowe shotte against a brassen wall, reboundeth their mischicuous imaginations backe againe vpon their owne heades. Examples heereof are rise, & every where to be seene. For what one kingdome can there instance be giue-off, what one,

in al the worlde, whose laws, priuiledges, swaie,
maiestie & dominio haue indured so many ages,
as wee see the kingdome and Church of Christ
hath stood & flozished inuolably? The famous
Monarchie of Assiria, which was founded
by the first tyrantes of the worlde, the Em-
prier of the Grecians and Persians, (at whose
beck whilome the whole worlde stoped, at
whose frowne they trembled and quaked)
what trowe yee now, is become of them?
are they not cleane subverted? are not the
very foundations of them bitterly razed, tur-
ned topsie turvie, vp-side downe? & what
an ecclips, hath befallen vnto Rome for
all the insolent crackes, which haue bin made
of her, halfe an eye may see. To say nothing
of other puissant kingdomes, which sometime
shone in exceeding glozy, but now quite extinct
& scarce remembred. Only the kingdome, and
Church of Christ continueth safe and sounde, &
though it hath bene maligned & assaulted soze
from time to time, by mighty & malicious ad-
uersaries, yet hath it ever bene so protected &
garded by Christ at al assaies, that it neuer mis-
carried: but the more fierce and fierpe, the
more furious and outragious the enemye was
bent against it, the more it still abounded
in strength and glozy. In which respect
the state thereof was verpe significantely re-
presented

presented vnto Abraham in Genesis, by a Gen. 15. 17
 fire-brand flaming in the midst of a Exod. 3.
 smoking furnace: and in Exodus by the
 bush which Moses sawe burninge but con-
 sumed not away. And for the same resem-
 blance hath bene likened, sometimes to Cam-
 momile, which the more it is pressed-downe
 and trampled-on, the faster it groweth, and
 spreadeth farther, and smelleth sweeter: some-
 times to the palme tree, which the more it is
 loaden, the more it mounteth vnder the bur-
 then: sometime to a vine, which the more
 it is cutte, dyest and pruned, the more fruit-
 full it waxeth: sometimes to roses and lilies
 which sprout and flourish even amonge sharpe
 thornes. So true an oracle is that, not of A-
 pollo of Delphos, but of the holye Ghost:
 that the gates of Hell canne never prevaile
 against the Kingdome and Church of Christ.
 And this account must wee make of Christ,
 if wee will beleue in him, accordinge to his
 commaundementes. Wherevnto must bee
 referred whatsoeuer the scripture delibereth
 of him, and teacheth him to be the whole and
 sole saviour of the worlde. So that they doe
 violate and breake the chiefe commandement
 of Christ, who beleue otherwise either of his
 person, or of his office, then he hath disclosed
 and

*Iust. Ma
 de veris.
 Christ. relig
 onis tom. 2
 pag. 224. lin
 14.*

and taught in his worde. They likewise offend, that professe they carry such an opinion of Christ in those respects, as the truth requirerh: but not contenting themselves with him alone, doe ascribe part of their salvation to their owne workes, or other creatures, as if he without them, were insufficient to worke the scate. For as there is but one God, who will be worshiped by him selfe alone: so is there but

1. Tim. 2. 5.

Isai. 42. 8.

one mediatur betweene God and man, eue Iesus Christ, our true Immanuel, who is so ielous of his glory, that he cannot brooke, that any other person, or thing whatsoever, should be ioynd-patent with him in the same. And thus much of the first ranke, or band of Christs commandements.

The second ranke is of those, which belong to the service of God, or externall religion. For albeit the true service of God be spirituall and standeth principally in the Canons & rules of faith before specified: yet God like a merciful father, tending the infirmity of vs his children, alloweth certaine outward rites, for the better exercising of our inward religion & faith. And therein he hath set vs boundes & limites, which wee may not passe; least following the current, the tide & streame of our owne wisdom, we should devise any kinde of worshippe in the serving of him, which though it seeme
never

neuer so deuout and holy in our owne ries (as
 we are giue over-much to be enamoured with
 our owne inventions and good intentions, as
 Narcissus fell in loue with his owne shadowe:)
 yet can it not stand with the nature & glory of
 God. The Jewes, they had many many cere-
 monies prescribed them, & well: for the more
 diuersely the promised Messias, was decyfered
 and figured out vnto them, the better it was
 for them, both to kindle their deuotion, and to
 confirme their faith. But nowe since the bo-
 dy it selfe, is come in place, which was the end
 of the lawe, all those heapes of ceremonies are
 vanished, and of right abrogated & abolished:
 and all thinges, whereby, either our faith is to
 be holpen, or our deuotion to be furthered, doe
 consist in a fewe chiefe pointes. Amongst which
 we may afforde Church assemblies, the first
 roome, by vertue of Christs promise: where
 two or three be gathered together in my nāe
 there am I in the midst of them. But it skil-
 leth not, howe oft we flocke & flowe together,
 except the thinges be donne, when we meete,
 for which we ought to assemble together in the
 name of Christ (for otherwise goates vse to
 hearde together as well as sheepe.) Here then
 cometh, in the ministerie of the worde, which
 Christ would haue, both sincerely preached, &
 attentiuely heard with faith: insomuch that he
 maketh

*Est qui q̄
 sibi Sufficit
 Catul.
 Cecus amor
 sui: Horat.
 Ouid. Met.
 lib. 3 fab. 6.
 iuxta p̄uā.
 ne sos rē ian
 ne x̄p̄m:*
 Naz.

Mat. 18. 20.

Joh. 8. 47. maketh the hearinge of the woorde, a speciall
 badge and cognisance, to knowe his seruantes
Luc. 10. 42. by, and highly commendeth Marye for that
 whyles Martha cumbred her selfe aboute
 much serving: she sate at Iesus fecte & hard
 him preach. To this study of the woorde, wee
 must ioyne fervent and heartye prayer: For
Jac. 1. 5. the heavenly wisdom is given to none but
 such, as seeke & sue for the same at the hāds of
 the father of lights by faithful praier. We must
 make our petitions then vnto God, & not vnto
 creatures, and that in a lively faith, which ba-
 nisheth all misdoubte of Gods good will to-
 wards vs, & assureth vs of his p̄sence. These
 praiers, whether they be private or publique,
 how sweete a labour, howe fragrant a smell
 they yeelde in the nose-thylles of the Lord,
 wee may esteeme by his vehemente and often
Psal. 50. 14. callinge on vs, to vse them: protesting, hee
 setteth more by the invocation of his name,
 then by all other externall service what
 soever. And for our better direction in pray-
 ing, wee must learne, as to subiect & submit
 our selues in all things, to the wil & pleasure of
 God: so to craue to be heard in all that we aske
 only in ȳ nāe, & by ȳ mediatio of Iesus Christ.
 For being of our selues by nature corrupt and
 sinners, wee are not in case, to prescribe vnto
 God, what he should do for vs: no no: without
 our

our mediator Christ Iesus, so much as to dare
 to present or prostrate our selues before the
 throne of his diuine maiesty: as Christ himself
 giveth to vnderstand, informing vs, both to pray Ioh. 16. 23.
 in his name, & in our prayers to say, thy wil be Math. 6. 10.
 don in earth, as it is in heave. These things are
 attended and waited on, with the right vse & ad-
 ministratiō of the sacramēts, to wit, Baptisme
 & the Lords supper, where we must be wonder-
 full circūspecte, that they be neither profaned
 through irreverence or contempt, nor polluted
 with superstition: remembryng, howe care-
 full Saint Paul was to reforme such abuses, 1. Cor. 11. 23
 as had crept into them amonge the Corin-
 thians, according to the precise patterne of
 Christes originall institution, not daring
 for his life to swarue one heares breadth from
 it. These, these bee the pointes, wherein
 the outwarde service of God, doth in a manner
 consist: viz. holpe and Christian assemblies,
 the preaching of the woord, prayers, and sa-
 cramentes. All which as they were at first
 simply ordayned by **C H R I S T**: so were
 they duetifully receaved, and faithfullye ob-
 served of the primatiue Church, without
 alteration or depꝛavation. They that diligēt-
 ly addict & giue themselves vnto these things,
 bee they, that followe the commandementes
 of Christ, and by their so dooinge evidently
 declare

Declare, that they haue the true knoweledge and faith of Christ in them. But such as setting them aside, broach newe ceremonies of their owne bzuering; abandon the Church; contemne the worde of God; embrace the inventions of men; direct their prayers vnto creatures, or in them vse the mediation of others to the father besides Christ; pervert the right vse of the Sacraments; and to all these adde images, aulters, newe consecrations; yea and coyne newe Sacraments too: these cannot iustly be saide, to keepe the commandementes of Christe, in asmuch as the thinges which they vse, were neuer authoris- sed by Christ: being indeede but birdes, as the saying is, of their owne hatching, fancies of their owne devising, without ground and warrant of the worde, the onely authentick rule of our religion, and infallible pole-starre for our direction, in the service of God.

The thirde ranke of Christes commande- mentes compriseth all those, which serue for managing of our behaviour & manners. These may be extended as farre, as our whole life, and every action thereof doth stretch: but Saint Iohn in the thirde chapter follow- ing, reduceth them all vnto three gene- rall heades, where hee attributeth to the childezen of God, purification, righteousness, and

and brotherly loue or charity. Wee are purged
indeede, by the bloode of Christ, yet so, that
wee neede dailey, to wash our feete, that is, to
shake-off the vncleane affections of the flesh
which carrie vs captiue into the triumph of
sinne. For as dirt and balme cannot well bee
tempered together: so no more can wee haue
fellowshippe and communion with God, who
is holinesse it selfe, so long as wee lye drowned
in the dregges of our owne naturall corrupti-
ons, neuer once waving so much as a hande
or a foote to get out. Righteousnes includeth
both tables: when as wee yeelde both to God,
and our neighbour, whatsoeuer is due vnto ei-
ther of them fro vs, by the lawe. Charitie doth
not only prohibit iniuries & wrongs: but also
inioyneth the doing of good. But these points,
because they be dailey beaten-on in your hea-
ring: let it suffice at this time, that I haue on-
ly pointed-at them. Holding for most certaine,
as a case overruled vnto vs by the holy ghost,
that they are but liers, dissemblers, and Hy-
pocrites, as many as doe not imploie them-
selues, to the obseruing and keeping of Gods
commādemēt's: how glorious a shewe soeuer
otherwise they make of v knowledg of Christ
& his profession. But I see, I haue staid over-
long in handling this former part: I wil ther-
fore as it were vpon the spurre poste over the
other

Ioh. 13. 10

Lev. 19. 2
Esa. 33. 17

other so much the more speedily.

5. But hee that keepeth his worde, in him is the love of God perfect indeede: Hereby we know that we are in him.

This is the first reason, whereby our Evangelist and Apostle goeth about to iustifie the foresaide Proposition, being taken (as I tolde you) of the effects, to wit, the loue of God, which the knowledg of Christ ingendzeth in vs, and may be framed in forme of argument, on this fashon:

Hee that loveth God truly, knoweth God truly:

But hee that keepeth Christs commandemēts, loveth God truly:

Ergo, hee that keepeth Christs commandements, knoweth God truly, and is a true Christian indeede.

Which consequence to be soundly inferred, not only scripture, but even common sence inforceth. For is it possible a man shoulde loue God, whome he knoweth not: the Poet could sing, *ignoti nulla cupido*: vncooth; vnkist: that which is vnknowne, is commonly vnregarded and out of request, be it of neuer so great excellency in it selfe. *Ex tē deq̃r tē deq̃r*: loue doth breede of the sight and knowledge of a thing. If Esops cocke had knowne the worth of the precious stone, he woulde not haue set so light by

by it : but because hee knewe not the value,
 therefore he esteemed moze of a barely coyne.
 Nowe hee that is ignorant of Christ, can ne-
 uer knowe God. For hee is the brightnesse Heb. 1. 9.
 of his glorie, and the ingraued forme of his Ioh. 1. 18.
 person : and no man hath seene GOD at
 any time, but the sonne, which is in the bo-
 some of the father hee hath declared him.
 So that a full knowledge of Iesus Christ
 must of necessity goe before, especially seeing
 a colde profession of the loue of GOD is not
 enough, but wee stande bounde to loue
 him aboue all things, to relie wholly vppon
 him, and for his sake, to relinquish father,
 mother, wife, children, yea and our selues Math. 10 3.
 and all. 7. 16. 24.
 But againe this so greate loue of Marc. 8. 34.
 GOD, cannot bee without the keeping of
 Christes commaundementes : it being the na-
 ture and propertie of loue, to fashion and con-
 forme it selfe, as neare as possible may bee, vnto
 the will and disposition of the party, whome
 it affecteth. So the sonne is carefull to obey
 his fathers commaundementes not driuen
 of anie seruile or flauish feare : but moc-
 ued of a filiall and childe-like loue hee bea-
 reth towarde him. And God, for none
 other cause, requireth vs to loue him, with
 all our heartes, with all our strength, and
 with all our soules : but that that loue
 should

shoulde frame vs, to a dutifull obedience to-
 wardes him; insomuch that wee shall thinke,
 nothing too much wee doe, to bee ioyned with
 him, who is our only felicitie and soueraigne
 good, so tenderly and intirely beloued of vs.
 And therefore, such neither the loue of God,
 canne bee separated from the knowledge of
 CHRIST, nor it, from an holy life or-
 dred according to the prescript of his comman-
 dementes: the Apostle, yee see, hath suffici-
 ently auerred his purpose, that they which
 keepe Christes commaundementes, knowe
 Christ indeede, and are true Christians. As
 for the perfect loue hee speaketh-of, it is not
 to bee construed in that sence, as though wee
 could in this life, arriue vnto the perfection of
 loue, or of any other vertue: for (God knowes)
 as wee knowe but in parte, so wee loue but in
 in parte. But either to recomende vnto vs
 the continuall indeuour of perfection, which e-
 uery true Christian, according to the proporti-
 on and strength of grace receiued, ought to as-
 pire vnto, and strue towardes, though it be be-
 yond his reach to attaine vnto it, vntil the world
 to come, when God shall bee all in all, and per-
 fectly consummate the good worke, which he
 hath here graciously begunne: or els, the worde
 perfect must be taken, as opposite to feined, af-
 ter an Hebraisme, very vsuall in diuine scrip-
 ture

1. Cor. 13.
 28.

ture, so that perfect loue betokeneth true, hearty, sincere and vnfeined loue, which God of his mercy will accept and crowne, though it come many aces shorthe, of that absolute degree of perfection, which the rigour of the lawe precisely exacteth, measuring his gistes in vs (such is the profounde riches of his goodnesse towards vs,) not by the effect, but effect of our doings. And the better to excite and stir vs vpp heereunto our Apostle proceedeth further, and sheweth, what singular fruite, profite and commodity wee shall reape thereby, which beeing duely weighed, is able to set an edge on the bluttest appetite, if it haue any mettall of the holy Ghost in it. For he saith: Hereby wee knowe that we are in him. The loue of God thē, which begetteth in vs, the keeping of Christs cōmandements, is a sure signe & vndoubted certificate that wee are ingrafted into Christ, the greatest dignity, preeminence and prerogative in the worlde, and alone is of efficacy sufficient to vnderlet and stablish our weake faith, against all the doubtings of fraile flesh, if there were no other pillar, as there be infinite, to supporte and proppe it with beside. For if wee bee in him, hee must needes bee in vs, according to that comfortable saying of his: if any man loue mee, hee will keepe my worde, and my Father will loue him, and wee will come

on perfect,
 for which
Targhūm
 hath com-
 monly *ד' תש*
 but *Hier.*
simplex: and
 I. xx. ἀπλα-
 σος, *id est*, ἀ-
 δολος, ἀλῆτι-
 vos, *Gel. non*
fictus nō fu-
catus: which
 is, not with-
 out faule,
 but with-
 out double-
 nes or dis-
 sembling.
 See for all
 Gen. 25. 27.

Ich. 14.23.

vnto him and will dwell with him. So that
 hee that knoweth God truly, loveth him
 truly, & keepeth his commandements, hath
 not only Christ, but also the father resident
 and dwelling in him: which is the assured
 salvation of man, and procureth that glo-
 rie, bringeth that blisse with it, which al y glo-
 rie and blisse of this worlde, is not able to
 match or counter-baile, how notable soever.
 Thus the Apostle, after the example of Christ,
 considering how dull and lumpish we are vn-
 to every thing that good is, vseth most forcible
 motiues, as sharpe spurres, to pricke vs fore-
 warde, and as strong ropes to drawe vs on,
 to the performance of those thinges, which hee
 would induce vs vnto. And because it is the
 case of every body, be they never so destitute
 of grace, never so bereft of Gods holy spirite,
 & vnto every good worke reprobate, to pretend
 themselves never the lesse, to bee of the num-
 ber of those, which are incorporate into Christ,
 and have **CHRIST** abiding in them:
 therefore to discover their maske, and plucke
 the visard of hypocrisie cleane awaie from
 their faces, hee taketh occasion thereby to
 inculcate, to vrge and grate vpon their duety
 againe, saying:

6. *He that saith, he remaineth in him ought
 even so to walke as hee hath walked.*

This

This is the other reason, and is like that
 which he made before in the 1. chapter, of the
 light. He that will be ioyned & coupled to-
 gether with God, must indoeur to resemble him
 in conditions: but God is light and in him is
 no darkenesse at all: therefore hee that will
 bee one with God, must walke in the lighte of
 vertue and trueth, and not in the darkenesse of
 ignozance and sin. By a like reason he teacheth
 here, that such as will be Christians, must imi-
 tate the example of Christ & tread in his steps.
 But the argument carries the moze force with
 it, by reason of the streight coniunction, wherein
 we are cōbined with Christ. For it is the work
 of faith, that we are grafted into Christ, and re-
 ceive againe from him of his spirite: by meane
 whereof, it commeth to passe, that in all our be-
 haviour, there appeareth a liuely picture of the
 life of Christ. Which vniōn Sainte Paule
 hauing an eie vnto, saith: thus I liue, yet not I Gal. 2.20.
 now, but Christ liueth in mee. But how can
 they walke otherwise: then Christ hath wal-
 ked in whome Christ by his spirite liueth?
 For the spirite of Christ is neuer idle: but
 where it is, there it doeth regenerate, mor-
 tifie the lustes of the flesh, and resist siene.
 Nowe the manner of CHRIST wal-
 king, and what kinde of life he lead on earth, is
 faithfully described by the Evangelistes in the
 Gospel.

Gospell, whatsoeuer therfore wee finde in row
 led there of him, it behoobeth vs, if we will not
 glozy of his name in vaine, to transpoyte the
 same by imitation into our liues and conversa-
 tion. Surely synce Christians borrow their
 name of Christ, it is meete, requisite and our
 bounden duty, that wee shoulde be, as diligent
 in learning his doctrine, that wee may knowe
 what to professe: so carefull in obseruing his
 dooings, that wee may adorne and bewtyfie
 our profession with Godly demeanour. It is a
 shame for any man, to professe himselfe, to be a
 scribener, if he cannot vse his penne; or a soul-
 dier, & cannot handle his weapon: none can wel
 claime the title without the effects. None can
 well take the name of a preacher, except he bee
 able by the word of God to teach, cōvince, cor-
 rect, instruct; nor of a Carpenter except he can
 hewe, and square, and plaine, and frame and
 ioyne the timber together: so cannot yee bee
 Christians, except yee bring forth the workes
 of Christians. A Christian, is no mathemati-
 call fantasie, but an essentiall thinge. It is a
 name of equiety, of iustice, of trueth, mercy, in-
 tegrity, chastity, wisdome, patience, humble-
 nes, deuotion: neither can ye of right chalenge
 the name, if yee bee void of the workes. He is
 a Christian, that suteth himselfe in all pointes
 vnto the fashio of Christ. We read in Mathew
 of

of S. Peter, that as hee sate in the Hall; a Mat. 27. 69.
 maide came to him sayinge, thou also wast
 with Iesus of Galile. And when hee went vers. 71.
 out into the porch, another maide sawe him
 and saide vnto them that were there, This
 man was with Iesus of Nazareth. After a vers. 73.
 while came vnto him, they that stonde-by.
 and saide vnto Peter, surelye thou art also
 one of them: for even thy speech bewraith
 thee. Even so, my brethren, in like sort should
 bee our manners and carriage, our words and
 our deedes and all our actions of life, in loue
 in ioy, in peace, long-suffring, gentlenesse,
 goodnesse, meekenesse, temperance, and all o-
 ther good-works and fruites of the holy ghost,
 that all that see vs, may bee enforced streight
 to say of vs, that wee bee Christians, habinge
 our whole life in all partes, and every linea-
 ment thereof, so far forth as the frailty of our
 humane estate and condition will permit, squa-
 red by the patterne of Christs example. Such
 in olde time was the life of all, that marched
 vnder Christs banner. Iohn Baptist was a
 burning and a shininge candle: S. Paul an Ioh. 5. 35.
 example of integrity: Dorcas full of good Act. 9. 36.
 workes and almes deedes. The Philippi- Phil. 2. 15.
 ans shone as lightes in the worlde, their liues
 did testifie what they were. Iustine Martyr
 witnesseth of himselfe, that hee was first con-

verted to the faith of Christ, for the liking that
 hee had of the innocent and godly life of Chri-
 stian men. But if all that this day professe
 the name of CHRIST, were weyed in
 this ballance, were examined and tryed by this
 touch-stone, alas, alas, howe many of vs
 woulde bee founde too light? How few would
 prooue currant Christians? What one is
 there amongst an hundred, that setteth
 himselfe, to followe the president of Christs
 example, to walke in his steppes, to liue his
 life? nay whome hath not Sathā that old Ser-
 pent, brought to his bent, trained to his lure,
 wryed to his crooked byas? It is recorded of a
 running Musition that setting his schollers to
 a rude minstrill to learne musique of him, bee-
 fore they went, he gaue them this caveat by the
 way, whatsoeuer ye see your master doe before
 you, see that yee aboide it, and doe the con-
 trary; hee is but a bungler and his lessons and
 manner of fingring naught. To vse a like
 comparison betweene unlike persons: wee
 come to schoole to Christ, to learne of him,
 how wee ought to liue; but wheras we should
 followe him in all thinges, hee being the onely
 expresse samplar and rule of all Godlinesse, it
 seemeth by the whole trade and course of our
 life, that wee deale wth him, as the Musiti-
 on had his schollers doe by the bad minstrell

Bishoppe
 Iuel.

For looke whatsoeuer wee see Christ hath done
before vs, wee goe as nere as wee can, to doe
the cleane contrary, as by laying his doings
and ours together, will most manifestly ap-
peare. Wee was holy; we sinfull: he heavenly;
we earthly: he spirituall; we carnall: he obedi-
ent to Gods will in all things; we rebellious:
he humble; we puffed up with pride: he chaste;
we incontinent: he sober; we intemperant: hee
zelous of Gods glory; we kepe cold: he patient;
we murmurers: he quiet; wee quareulous: hee
meeke; we surly: he a peace-maker; we sowers
of debate: he compassionate; we strait-faced in
our bowels: hee loyall; we trecherous: hee libe-
rall; wee covetous: hee mercifull; we cru-
el. Finally, his life was a mirrour of all true
holinesse and righteousness: but ours, a sincke
of all carnality, dissolutenes & Epicurisme, go-
verning our selues for the most part, more like
brute beasts, by the motion of our passions, the
like good Christians, by the line and leuell of
Christs most blessed exāple. But be not decea-
ved: this lip-profession is no armour of prooofe
against the deadlye shotte of GODS wrath
full indignation. If wee continue thus to de-
nie CHRIST in our liues; whome in
tongue and other outwarde appearance, wee
seeme to professe: to drawe neare vnto
GOD with our lippes; our heartes being all
together

together alienated and estraunged from him:
 to make a face of amity with the Lorde; and
 practise enmitie: to pretende truce in words;
 and in deedes proclaime open warre and ho-
 stility against him. If wee bee only hearers of
 the worde; and not doers of the same: talkers of
 the Gospell: not walkers after the Gospell:
 knowers of Christ, not keepers of his com-
 mandementes: Let vs hope for no better,
 but to haue our portion with hypocrites, in the
 lake that burneth with fire and brimstone: for
 the mouth of the Lord, hath sealed it. Certes
 we may read our doome in the fig-tree, which
 for all it was garnished with goodly greene
 leaues: yet because it was vnfruitfull, it was
 accursed. The Jewes cried-out the temple of
 the Lorde, 'the temple of the Lorde, we haue
 the temple of the Lorde amongst vs: yet be-
 cause their life was not conformable to their
 profession, their sacrifices became abominati-
 on vnto the Lord, & theſelus, though the peculi-
 ar people of God, were at length vterly discar-
 ded for bastards & cast-awaies. The candlestick
 was remoued out of Ephesus, for leauing their
 first works. Let vs like wise mē by other folkes
 harmes learne to beware. Let botemen looke
 one way, and rowe another: let the crab-fish se
 forward, and swim backward: let stage-play-
 ers, put on other persons, then they are: let that
 profane

Mat. 21. 19.

Ier. 7. 4.

ἱερὸν τὰ φε-
 ρετὰ τοῦ πύλου
 ἠνέστη καὶ
 οὐκ ἔστιν.

Revel 2. 5.
 vers. 4.

*Felix quem
 faciunt alie-
 na pericula
 moneri.*

profane proberbe, saying & doing is two mens offices: be verified among the heathen and infidels; let it haue no place among vs, that professe Christ. Let our conuersation and our profession, our wordes and our workes, our lipps & our liues, our handes & our hartes, our sayings and our doings, agree in one tune, drawe in one line together, as be seemeth & becōmeth good Christians: els, if we bee guilty of the same hypocrisie the Iewes were, let vs bee sure to smart for it, as the Iewes did. In a worde, let vs bee the same men indeede wee would so faine seeme to be in shew. We would bee called Christians, let vs then walke worthy of Christ: otherwise it will not advantage vs, as Origen saith, to confesse that Christ is come in the flesh, which hee tooke of the virgin Mary; if in this our flesh, we disclaime the ende wherefore he came, which was that wee being deliuered out of the handes of our enemies, mighte serue the Lorde in holinesse and righteousness, all the daies of our liues. We woulde bee called the children of light; if then in place of the workes of the light, we delight & wallow in the workes of darkenes: what other may wee expecte, but to bee cast out into bitter darknes, with the Devill and his Angels? We would be taken for the Lordes harvest; if then, for the good corne of vertue and godlines, wee

peeles

Forewar.
ned, fore-
armed they
lay.

peelee nothing but chaffe of banley, and eares
 of wickednes and sin: what other may bee loo-
 ked-for, but to be gathered by reapers into bun-
 dles, and to be throwen into euerlasting fire?
 Wee would be counted for good ground, if the
 drinking-in the raine and dewe of Gods bles-
 sings, which shower downe so oft, & so plenteous-
 ly vppon vs, we bring not forth good hearbes,
 but weedes & brambles & briers: we are neare
 vnto cursing, whose end is to be burned. Wee
 would be esteemed for a choyce vinyard, which
 the Lord hath planted in a fertill soyle, which
 he hath fenced, dressed & manured, which hee
 hath watered & cherished with al the streames
 of his goodnes, if now in steed of sweete grapes
 of sanctity & good works, we bring-forth bitter
 clusters & grapes of gall, of lewones & vngod-
 ly liues: then is our iudgment most severely, but
 most deservedly awarded already: he shal break
 downe the hedge of our vineyard, and laye it
 wast, so that they that go-by, shal make habock
 of the grapes, & the wild-boze out of the for-
 rest shal roote it by. God be mercifull vnto vs
 and blesse vs, & shewe vs the light of his coun-
 tenance, & grant vs grace, so to professe his on-
 ly begotten, & well beloved sonne, Christ Je-
 sus: that knowing him, we may loue him, and
 loving him, in such sort keepe his commande-
 ments, & followe his example, that in the end,
 we

we may liue & raigne with him eberlastingly,
 in his heauenly kingdome: wherunto he bring
 vs, who hath so dearly purchased the same for
 vs, euen Iesus Christ, our onely King and
 high priest: to whome with the father and the
 holy Ghost, three persons and one God, be ren-
 dred all honour, power, glorie and dominion
 now and euermore. *Amen.*

